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Mr. Nyland: I heard just a little bit of last Tuesday and what I--some of you were here when the little bits of tape were played which was in answer to one of your earlier meetings, and this kind of answering by means of a tape-letter, let's call it, as you know, I take your tape and I listen to it and while it is being unwound and I all of a sudden get an idea that I ought to say something, I stop your tape and continue or start some of my own, usually two, so I'm surrounded by a battery of three recorders at least and any number of microphones in order to make sure that the thing goes over right. So as a result then at the end of the tape I have a little bit of something of an answer, maybe not long, depends entirely on the tape, sometimes, you know, when I start to talk you can't stop me. But whatever it is you get and then you can play it and when you hear it it is different from reading notes. Because in a tape I use a certain way of a voice, it always is a little different, emphasizing certain things that perhaps seem to be important and on paper you cannot always do it. But in order to help me in trying to do this at the right time so that you would have an answer for your subsequent meeting, as it is now, when you have a Tuesday, which is your Group I meeting, in order to answer that I get your tape at the earliest on Thursday, sometimes Friday morning, and Friday is a busy day, Saturday I'm usually out in the country and so is Sunday. I come back Sunday night, but when I do it Sunday night or Monday morning I don't have much of a chance get it back to you by Tuesday evening. So in talking with Bill about it, I think we ought to make a little different arrangement. And that your most important meeting, Group I meeting, you should hold on Thursday, and I hope that anyone that attends that kind of a meeting can agree with it, and then concentrate on that.

You make your tape. I have it by the end of the week. That gives me Monday or Tuesday to answer it, and you can have the answer in time for Thursday. It's the same kind of arrangement I want to make with Seattle and with Berkeley, and of course it will mean that Monday and Tuesday I'll have to shut off the telephone so as not to be interfered, but at least there is a possibility of the beginning of the week to be working and at the end of the week I can loaf a little bit. So if that is all right with you, who comes to Tuesday regularly and who can come now instead of Tuesday, Group I, who can come to Thursday. Does it give any particular difficulty? So it's all right, and we start next week Thursday as the first meeting.

The other meeting, it is the question of new members. I think there's a great deal that can be said about it, and that you'll have to experience for yourself in order to find out how to solve the problems. It is difficult for anyone who is not there to tell you what to do, sometimes when the statements that you do make may be perhaps a little contradictory, or sometimes it may be that you don't allow enough time for a person, a new person, to develop his viewpoint, and sometimes you allow them much too much time. Then it goes over into a description of what is of importance to them, and you forget that after all this is a meeting about Gurdjieff. So you must never loose sight of that. Something has to be done to bring such people back to the point of this is Work, and this is what we're interested in. We're not interested in a description of Aurobindo or Zen or something of that kind. And only when it has a relationship, or something that perhaps, either perhaps can be unsatisfactory and that then Gurdjieff can give you something that is a little better. But in general the problems that come up with new members--you have to sharpen your own teeth. You have to find out what you know, and it is up to you to

really find out, to answer as well as you can. Every once in a while there may be a little bit of an argument among those people who, who know already a little more, and they may still be differing in interpretation. Also that you straighten out on the Tuesday. On a Tuesday you discuss what has been the result of the preceding Friday, and you criticize each other. You ask why such and such a person answered in such and such a way. Because the aim all the time has to be that a little nucleus of people in this group, in this totality of all people who are interested in Work, that you find for yourself certain things that are exact, and that everybody can agree with, and that there is no question of argument. And that is the kind of a front you put in front of new people. And there has to be an agreement among some of you of that nucleus that that is it, and no other way about it. So avoid arguments in front of new people. Don't show that there may be division. There has to be division--don't think that we are ideal, that we all of a sudden understand everything right away. But that kind of a discussion of trying to straighten that out is for your Group I. And for new people it has to be as much unified or uniformly expressed for them, and that you have to help each other. That is, the new people have to find that there is a solidarity among those who have worked. And that those who have worked and belong to Group I should not interfere with each other. And they should help each other to defend, even, what someone else has said, even if you do not entirely agree with it, in order to give a united picture to those who are new. That's one thing you have to remember with new people. You can not blame them for not understanding right away, and you have to be very patient, because they live in their world. It's already a big thing that they have curiosity of wanting to come. And all the time you should bring in more people, new people. But it means also the obligation on yourself and you have to meet it, and that that obligation is felt by several of you, I call it

a nucleus which is the Group I, and those of Group I should be encouraged to come to this other group in order to help each other. That with that kind of unification that you do have, you will see how difficult it is, really to agree on certain fundamentals or very simple things. And that also, each person who comes out of curiosity, you have to catch them at the place where they are, not to tell them what Work is when there is nothing prepared for them even to understand it. Because they cannot understand it, you cannot expect them to understand it. But you can understand where they are, and with that then you can start building it up. It is a different problem. There are no particular rules for it. There are only a few indications that you can use. One is, for instance, as a person tries honestly to try to say what they want to know, or what they don't understand about Work, as soon as they start talking you start to formulate, and probably you go with their thinking, and you try to see how you would answer this or that that they are saying. And as they continue to talk, maybe they change a little bit their own tack, and then some other kind of a concept is introduced, and again you follow that in your mind to see how you would answer that or how it would link up with what you already are preparing to say. And finally at the end when they have finished you have a totality of some kind of thoughts, which at that time you then consider, what is important now in order to show that I have understood what they were after. When you establish once this kind of a confidence, or this kind of a relationship, that they know what you're talking about because you have understood them, then you're able to carry them to a different place. Don't be dictatorial. Don't be autocratic. Don't be as if you're a Pope who knows it. It is not a question of authority. It's a question of understanding what is their life and to see if their life's experiences can be explained with your knowledge of Work in such a way that it might be

helpful to them.

So, if that is all right with you that Thursday you meet as Group I, it will be very helpful to me.

Also about Group I: those who want to become members of that have to be committed to some extent. It does not mean that they are committed 100%, and it does not mean that they understand everything about work. But their feeling has to be in the right place, and on that basis you might say they belong. And I don't think you have to be too exclusive. Because you have to grow. You have to have in mind the possibility of something that is really alive in the group as a whole, and that what is the growing part of any kind of group collection in Boston is your Group I--that will set the tone.

In connection with that, several people have come and have dropped out. They were so-called new people--a little bit curiosity, a little bit of something else, maybe, but the result has been that they don't appear anymore. And some of you were responsible for them coming. And I think that responsibility now continues. Only up to the point where you're absolutely sure that it was nothing for such people. You may have made a mistake yourself, thinking, and perhaps you're disappointed. Sometimes there's a form of laziness of not wanting to follow it up. And sometimes certain factors are introduced which you don't know, and I think it is necessary to know them, because the responsibility does not end simply by the fact that they don't want to come any more. Find out why. Find out what it is that they criticize. What is it that they expected and didn't get. What is it, and in what respect were you wrong--or was the group wrong? or was the behavior of one of the members of the group wrong? People who are new, even if they are curious, still are prejudiced and sometimes very sensitive, and sometimes quite stupid. And maybe it isn't

necessary that you try to explain certain things without making it so apparent that you would like them very much to come, because, it isn't that. You have to open up something for them that may become desirous. So if you can, in your own attitude and in the wish to understand what went on in them, can make them feel that maybe they are missing something, and you make that because of you yourself being whatever you are, and that kind of manifestation on your own part might be a representation for them which means for them that they would like that sometimes invitation, sometimes that they really feel there is something there that is good and would be good for them. Then you have aroused a little bit more of that kind of interest, and maybe on that basis they will come back. You have to have many people flow, you might say, through this kind of "new members" group. You must not be disappointed if they stay away, but out of the ten at least two or three should stick. Depends a little bit on how you select and what you recommend and what you represent and tell them about, so that whatever they expect, but it is dependent upon the totality of the level of the older people when they are there, and when they can be made to feel that something is alive, then I'm quite certain that there is a possibility for them to desire that. When you are old fogies, or when you are so dogmatic, or when you are not flexible enough and insist on certain formulations and certain terminology, which is completely foreign to them, because you cannot expect them even to have read about, you of course you're on the wrong path. But when you really come down to their level, not forgetting what your level ought to be and what you would like them to reach if they possibly can--you never talk, or start to talk, their language, and after once this relationship is one of confidence and trust, I would almost say you can take them anywhere. But it has to be there in the beginning. If it isn't there you talk two different languages and you will never reach them, as the saying

goes.

Now what questions are there regarding tasks? Because tasks are important for yourself. Sometimes you have to have a task that is set in a book, and when the task is, you might say, given in the presence of other people, they share it with you. And your responsibility to the others of course is not only that the responsibility to yourself, but something of--let's call it shame--comes in when you report on the task. And someone else might be looking down on you or criticize you. So whenever there is a task in a group, perhaps for a long time you have to share that with the other people in order to regain from that strength for yourself. It might be very good to talk about such things, and then of course, do it and report on it.

But you must also understand that the question of tasks is only a temporary one, and that/gradually is there has to be in one a self-starter, and that it is necessary to find the button to that self-starter. And then you start it. And that you should, at certain times at least, and perhaps increasingly, want to become less and less dependent on the task that you ask in a general way, or that someone else is going to give for you.

You see, what is needed for that--in the first place, the realization that a task is something like a concentrated effort which you will want to make in order not to diffuse the energies that may be available for you for Work. And if at certain times you try to ~~xxxxxxx~~ concentrate as much as you can, intensely, for something that you really want to do, and then at that time you exclude interests of a different nature in order to have the possibility, with this intensity, to accomplish something. Also the question of the task is, as you know, that I do something unusual and because of that it will give me an opportunity to be reminded that the task is done for a purpose of being awake. And again and again one must realize that the task is not a task to be done

and to fulfill it. The task is to be awake and to have an opportunity, and for that you are engaged in an activity that will remind you, or perhaps every time will remind you, or because of its nature, will cause maybe friction, but in any event can help you at a certain time. And during the time of such a task, that then you are reminded time and time and time again that something else is involved as, "I wish to be aware," or "I want to stay awake if I can."

So, you see, this kind of task then, if it is given in the presence of others, simply takes over from you a certain responsibility which you should have by yourself. And that, I say, ultimately, it has to be your own, because you know for yourself what you really need. After some time you become a very good doctor, to analyze or to diagnose whatever it is that is wrong with you psychologically--not necessarily physically--and that out of the totality of your experiences you build up a psychological medicine cabinet. And that at times, when you know what is wrong and you recognize the symptoms and you know that you are involved in this and that and you see an expression of your tendency, or you see that your behavior again and again has been in accordance with a certain pattern with which you are familiar, then at such a time you can go to that medicine chest and take out a task. You say, this is the kind of medicine which will help me to overcome this.

The accumulation of such remedies--this is a collection that you should become much clearer about than you are at the present time. You have tried, here and there, certain things, and usually when a task is given, of course you feel the responsibility of doing it. But you see, you are not as yet on your own and you have to learn to be on your own. You have to learn that it is your life, and that you have it in your hands to call on your conscience or to call on your god, or to call on that what is your inner life, and to make that a representation to yourself so that you know that really,

ultimately, you need not need anyone else except yourself.

I say you have to learn it, because we are so often dependent--dependent on a stimulus from the outside simply because we are weak. And we have been grown in it and we cannot expect the little "I" that might even still be there in a potential condition has not as yet actualized itself or full grown or has not as yet been fed enough in order to assert itself and to become an independent guide for oneself. And still, that is the aim. You have to learn to live by yourself, with everything that you have and everything that you understand, everything that at certain times you can, as I say, take out of this little medicine chest and say, "This is the kind of thing I know will help me." Then it is your own world, and then ultimately you need not be dependent on anyone else. And at that stage you can be useful to someone else. One doesn't exclude the other. But you see, you have to know first that the right attitude is within you instead of depending on something, that you first run and, you might say, to the doctor, so that he gives you the medicine. You are your doctor. Not even the group is your doctor. Not even the older people are your doctor. You are the one who is sick and you are curing yourself by means of that what you can call 'inaction', that is, to what extent can you, at certain times, be open enough to receive that what is going to give you help.

Religiously, again, it is like prayer, but certainly it is possible for anyone to sit quiet and to consider that. Of course, it is really the idea of meditation, to bring about a contact in some way or other so that that what is your mind becomes clear and that what is your feeling becomes more pure. But you see, it has to be applied and it has to grow into an activity, and it has to get out of your feeling and out of your mind into your daily life.

So this is as far as tasks are concerned. They are good when they

are connected to Work, when they are connected with the aim of a task. And the judgment of a task when you report on it is not that you have done it. It is that you have reached something because of having done it. And in your descriptions or whatever you talk about I don't hear that. I don't hear the statement that it helped me to wake up. I do hear the statements that at a certain time I remembered myself, but I don't know if you actually remembered yourself. At that time, you thought about Work, no doubt. But, you have to be awake. That what is the thought, that what is the wish has to be converted into actuality, into an actuality of awareness, of being, and of presence to yourself, and that then, if the task is good enough, it will probably be prolonged and you hold on to this question of being awake.

Try whenever you have a task and whenever you talk about it and report on it--that that is the quintessence of the task, and without it, the task is not worth anything at all. The task is simply the pursuit of something that's a little different. But if it is unconscious, what is the sense. Stay the way you are, unconscious--just as good. The measurement that one applies to a task is not a measurement that has anything to do with ordinary life. It's a measurement that has to do with the possibility of--I've called it several times, climbing up a vertical pole--of being away from earth in order to reach freedom, or in any event, to experience a state which you might say is a different level of being--a state of self-consciousness, or perhaps even higher than that--cosmic consciousness.

Let me say something about that, if you don't mind, before we go about tasks. Because tasks, of course, are down-to-earth and it is a very good thing to work with and you have to have it, because your body is without any question quite lazy, or objects because it is unnatural and there is always

this kind of an idea that you really, you don't need it, or that perhaps you can reach the same state of Holiness in a different way, and very often you hope that it will be a little easier if you just continue the way it is and hope for the best. The attempts that you have to make, the efforts you have to make, I think, of course, have to increase. And the desireability for them you have to feel. And you have to know that if you don't do it things will remain the same and after a little while they will disappear gradually, and that the line of least resistance is always there and it is so easy to go in that direction. But for that reason I would say something that has to do with your ordinary life which can be explained in a sense in Gurdjieff and the ideas about consciousness, that perhaps you could recognize them. It's a little theoretical. At the same time as a diagrammatic interpretation of something that you can call to mind, or that even you can put on a piece of paper and take out every once in a while and look at it and then use it as a symbol which then starts to remind you of how things are connected, and because of that maybe, that there is something out of that kind of an understanding which you reach then that can be changed over into a wish to continue to Work.

What I want to say is this. You remember the diagrams of three bodies, and you have to visualize quite clearly the functions of octaves and how they are related to each other. You also must know that the Law of Seven is the law of phenomena of ordinary life, and that if one looks at ordinary life there has to be that kind of an understanding of the Law of Seven. That when one looks that what makes ordinary life manifestation and what we call numena is subject to a Law of Three, which is the simplified law and probably in the law contains the same kind of information but not as detailed, but of a different kind of a quality, surely, of a different kind of density. But when one looks at the octaves joining together with the possibility of development, that then you have to be quite clear about the do-re-mi as a first triad,

and the so-la-si as another triad. And you must understand what are the relationships that we do talk about when we say physical body of man as personality, representing man number one, two, and three--man who is on earth and lives in accordance with whatever may be his type or his ability or his desire or whatever Mother Nature has given him, whatever education has given him in addition, whatever there was biologically as inheritance, and whatever there might have been astrologically as a configuration for himself that made him whatever he is at the present time. All of that is the totality of that what man represents, which at a certain time he finds himself with; and that of course at such a time he tries to find out what is really the truth and what is that what I now still call personal interpretation, in order to establish for myself something that is like a firm foundation.

If one takes man number one, two, and three as represented by the physical body, what are the do-re-mi in that scale, and what is so-la-si? When I say it is man number one, two, and three, where is number four? If man number four has a particular meaning as being different from one, two and three, I say it is represented by the beginning of an emotional octave, and it may be the do-re-mi of that emotional octave which is also in there. But what is the difference between that do-re-mi and the so-la-si of man--that is, his physical octave. And what is the do-re-mi? You see, there are different levels of consciousness, and whenever, and you must now try to understand what is meant by sleep, physical sleep. What happens in physical sleep? The body is not dead, but every activity of the body, including all the different activity of sense organs, is reduced to practically nothing. It's only maintained by a certain form of breathing and a little blood circulation. This sleep, physical sleep, is a form of consciousness reduced

from the level of what we know when we are awake in the ordinary sense of the word. At the same time, there is also a different kind of level in that kind of a consciousness which exists when we are asleep. Sometimes it is disturbed by dream and sometimes it is dreamless. Dreamless sleep is man do-re-mi. The do-re-mi of man when he starts to live is the formation in him of whatever is his bone structure, whatever is his nervous system, and whatever is his blood circulation--that is do-re-mi. It is partly there before he is actually born, and usually the do-re-mi is only the man when he is still during the period of conception and his gestation period. At the moment he is born there is a shock for him in the form of breathing. And then he becomes dependent on something outside instead of remaining dependent on his mother. I say it is a shock to him, because it is an entirely different kind of form of living in which something else is introduced from the outside in order for this person who is now being born to continue to live and to develop into his own so-la-si as far as the physical body is concerned. You see, I call it a shock because it is like a changing over, of becoming dependent on an outside force which introduces then in man a different kind of quality and enables him then to live as a different kind of a person, and, almost I would say quite fundamentally different from what he was before--this time as a person living in this world and not in his mother's womb. He certainly is, because of the introduction of air and his feeling, entering into a different kind of world. Because of that, that what man then develops is his own so-la-si physically speaking, and at the same time do-re-mi of an emotional body. Those go parallel. That what is so-la-si in him is his intellect, his ordinary feeling, and sex. And it has to do with the development of his organs, so that man starts to function as a man as we know him instead of being just a lump of flesh

being made up of bones--as I say, a little blood. The entrance and introduction of air makes a different person.

Now when I consider my state of sleep, the sleep in which I have no dreams there is no activity that is comparable to the first triad of man as do-re-mi. When he has dreams, it is comparable to the second triad of do-re-mi. Now the dreams in that state, when a person is asleep, have to do with an intellectual or an emotional condition of man. And at the same time there is a possibility of dreaming, you might say, in two different ways: one, in relation to that what is his ordinary life; and the other is in relation to the possibility of what he hopes for or what might be his evolution. Dependent on the kind of dreams that one has, one is either in the so-la-si or one is in the do-re-mi of emotion. And if you remember the chart, those are the two that run parallel to each other, and they belong together.

A man who dreams in his physical sleep, when he wakes up, when he is dreaming about the possibility of his future growth, even if it is not defined, becomes man number four. Man who doesn't have that and whose dreams are nothing else but repetition of his ordinary experiences in ordinary life remains man number one, two or three, dependent on his type. Man number four becomes important for us, because in that, and whatever the representation is now is dependent on where the accent is in him, that is the do-re-mi of emotional body will give a man the possibility and his belief that he hopes that there is something that is possible for him, and that at the present time is potential. Such people are interested in the possibilities of growth or evolution or perhaps Work. They do not know about Work. All they have is a feeling that it ought to exist, and it is a feeling. When they start

to try to find out about it, they will remember that also something of them as represented as the beginning of their soul body, their intellectual body, in the form of do. And this is now the completion of man in the first triangle, as you know, which belongs to an unconscious area. That is, that what becomes important in man is the do-re-mi of his feeling and the do of his intellect.

These two kind of functions, you might call them, at a certain time for a person who wishes to Work, go together, that is, one uses the other and one is influenced by the other, and reversely. And that if there is this kind of a wish and a hope of possible development in that what is the beginning of Kasdjanian body, he then can use at times his mind to assure him that there is a possibility of growth provided he knows what to do about it. This is the do.

Now out of this comes a state of what is called waking-sleeping. And the waking-sleeping state is still the so-la-si of physical when it has wakened up and is affected by the air and breathing, and the different organs start and continue to function not like they do in a dreamless state, but as the dream state, and the reason for the existence of Kasdjanian body in do-re-mi simply means that man now becomes waking asleep, and that his particular problem continues to exist whenever he dreams and also when he is now affected by the influence of that what are impressions which are taken in by his sense organs. And this is the difference between a man who is asleep, physically, and a man who wakes up. The activities of such a man have started to function and that what is now man is centered in the do-re-mi of his Kasdjan, particularly when it has to do with the possibility of further growth. And when it isn't, it goes back again to the so-la-si of his ordinary state, in which there is very little difference between a man

who dreams at night and a man who dreams during the day.

Now if a man starts to understand his waking-sleeping state, there is
then for him / a possibility of self consciousness. That is, that he has found out a method given to him by the do of his intellect how to Work towards that, and whatever now may be the a-b-c of a certain form of Work in order to acquire dexterity for building up something, or acquiring an objectivity, or the fulfillment of the beginning of "I" until it has grown up. It is represented by the so-la-si of Kesdjian and parallel to that the do-re-mi of intellect. This, you might say, is called Work, but that in itself, as a development of so-la-si in feeling becoming now emotional, and do-re-mi as beginning of soul, represents for man his self conscious state. You see, this is the fourth form of consciousness. It is above the line separating it from the unconscious state, at the beginning of his self consciousness, and it ends, you might say, at the point of fa of soul development and it ends, of course, at the point of si-do of Kesdjian. And again such lines are parallel--so-la-si of Kesdjian as representing aspiration, inspiration, and silence, are matched with the do-re-mi of intellect as the beginning of do as observation, participation, and experimentation up to fa, in which there is a creation of a possibility for oneself to test out and to grow further into the next possibility which is represented by the so-la-si of intellect--and that, for man, becomes his cosmic consciousness. It is for him the link of that what might be the possibility of further life after he has completed that what is required for him in this life to acquire the state of more harmony, more consciousness, development of conscience and the development of will. With that he enters, because of certain very definite exercises and creation of difficulty, which in general is called Conscious

Labor and Intentional Suffering, he enters into the so-la-si of his possible existence. He then is man number seven. Man number six is man who is in do-re-mi of intellect. Man number five is the man who is in so-la-si of emotion. Man number four is in do-re-mi of feeling.

And so you see, that five and six go together. Seven is the link for man to a different level of being in which the fourth and the fifth rule of objective morality would apply in relation to God as His Endlessness, wishing such a soul actually to be of service to Him in the totality of the management of the universe. But again, we don't talk about it. We talk about at the present time what are the levels of consciousness that a man can reach, and that he goes during the day through all the possibilities of such consciousness, from his physical sleep, with or without dreams, through his waking state, through his possible wish to work, and reaching at times an experience of some consciousness, and at some times, and you might say it is given to him, an experience of what is the cosmos like and where I am in my place regarding this cosmos. The five levels of that kind of a consciousness available to man as represented by the five-triangle configuration, a pentagon, those are the five points that a person has to understand. Partly they are covered in the Five Points of Objective Morality.

I want to say this as a picture, as if you could have it in your mind and every once in a while during the day, when you happen to think about Work, you ask yourself, where am I now? What is it that now is obvious, even to the outside world, how do they look at me? And what am I, one, two, or three? Or, do I represent something that is four? Four has still a temporary quality. It will go over, back again to one, two, and three--it is far from being permanent. Man number five, that is those who have completed of his, of their emotional, Kesdjianian body, they are

above that fa in the octave, they are not returning anymore. They have reached a certain form of freedom.

And man number six, who is in the do-re-mi of his intellectual development as soul, is still temporary regarding the possibility of cosmic consciousness. Self consciousness does not necessarily lead to cosmic consciousness. Again, the shocks, the changes that have to take place by step-wise change--a step-wise change means that there is the introduction of something of a different kind, like air produces a growing-up as a step, like impressions indicate that something has to be done instead of just being and receiving by the ordinary sense organs, that something could be made as a shock to man, which then is represented, as we call it, to make impressions conscious. And that a third possibility is when man and fa of his intellectual body development introduces this question of conscious labor. Step-wise possibilities of growth, not evolutionarily, but something that is dependent on the introduction of something which makes an entirely new kind of an entity. That is the requirement and that is the understanding of how one can grow, and unless that is introduced one does not grow.

Growing from a man who is unconscious and using his ordinary functions and feelings and thoughts, and simply physical activity, is not going to make him conscious at all, even if he improves the three different directions as indicated by the centers. Exactly the same as a person who is not born and remains in gestation can only be born with the introduction of air, so a man who is now number one, two, and three can only change over by means of the application of that what is an attempt to wake up into that what is wishing to be awake, which is his number four quality. And that only then, in the form of that kind of an introduction, sometimes the outside entering into a person, but in any event receiving of that what one

is in such a way that one is open to such a possibility, will give a person to grow up the second step.

So you see, this question of how do I Work--I always have to remember that something special has to enter, and that the fulfillment of a task as a task by itself is nothing special. It's only to spend your time in doing something a little different. But when the wish to wake up or to be aware, that becomes something special, because that is you might say not inherent in the task, but it is associated with it. What makes it associated with it is a desire on one's own part--and again, this related to that what one is in reality.

Now let's talk about tasks and your work and what you want to do and what you want to undertake. Yes, Fred.

Q. I would like to have a task.

Mr. Nyland: Good, Fred. What kind of work are you doing now.

Q. That's not settled right now. I've been working on construction but I'm going to start something new next week, I don't know what.

Mr. Nyland: You don't know yet, at the present time?

Q. No.

Mr. Nyland: Can you think about it in the morning, what you really want to do? Can you come to yourself as you have breakfast? That is, take breakfast in different ways, not always the same. Sometimes you really prepare for it and make a good breakfast and sit down with a tablecloth and with everything as if it is in a restaurant. You know? Another day, or the next day, you simply take it standing. And you just do, perhaps as if you are in a hurry, or you continue to do other work, and you have a little coffee, and you go back again to the table and you have some bread and butter, whatever it might be. Quite different from the preceding day. Again,

the following day, you do it intermittantly. You spread it over two or three hours. You don't eat it all at once. You just satisfy yourself a little bit and let it go, you do something else; after ten minutes you have another bite. Again, you continue to do what you're doing, five minutes later, ten minutes later, you remember that you have coffee and perhaps it's getting cold--you drink it then. You extend it, let's say, between 7:00 and 9:00.

Q: Shall I take this to work with me?

Mr. Nyland: Yes, whatever it is that you can, whatever you're going to do, you simply then take a sandwich along with you and take a bite whenever you feel like it, and then let it go. Change the certain mannerisms with which one is already accustomed, and change them over into quite different things of a mechanical form of behavior. Many times it will still be unconscious but at least it has a chance to come out to the open. And when you do it, and it sounds silly, naturally, it's very silly, if you are used to just have a couple of dishes and leave them in the sink and don't wash them. Instead of that you set the table and you do as if you have guests. For yourself. And after it is over, you clean it, even dry the dishes and put them away. Of course it quite a different form of behavior from someone who is just taking it as it comes.

These are the different things that one has to see regarding one's own behavior and then willfully break it into a different kind of pattern, and with that to remember the reason why you do it. And then wake up during that time. Vary it as much as you can. Sometimes eat with your left hand only. Sometimes don't have coffee if that is what you have every day, or don't have butter on your bread, if that is what you like. Sometimes

have toast but let it, intentionally, get carbonized--then eat it. Have a hard-boiled egg, or a very soft-boiled egg. Change it as much as you can in the different things that have to do with breakfast, and because of that you will have a chance to wake up. It is that kind of an activity which is far better than sitting for five minutes, fifteen minutes or so, and reading. It has another advantage--you can put it this way-- I think, for yourself, being active will be helpful. All right?

Q: For three weeks?

Mr. Nyland: Well, I'm afraid that three weeks is a little too long to do this successive days. I would take every other day. And I would do it for two weeks. And for the third week, I would decide, if there is something that was particularly useful, to then repeat it for the third week. You see, you will find out certain things that are good. Then you can use them again in the third week. All right?

Q: Yes.

Mr. Nyland: Ya.

Q: I'd like a task.

Mr. Nyland: You spoke last Tuesday, didn't you, and you said something, you wanted a task, and I couldn't find out what kind of a task. What kind will it be?

Q: I would like a kind to try my patience.

Mr. Nyland: Well are you impatient?

Q: Well, I tend not to carry things through--I'd like that kind.

Mr. Nyland: Oh, in that sense you're impatient? You don't stick to it?

Q: I get superficial....

Mr. Nyland: Can you finish a thing until the bitter end?

Q: I can't, I have .....

Mr. Nyland: Do you give up before? Why do you give up?

Q: I just don't think.

Mr. Nyland: No, I don't think it's that. I don't think it's that. It is of course a habit, I think it has been acquired for a long time, you probably were not interested to finish because someone else could finish it or you already saw the end before it was finished. And that would satisfy it. You call it, but you don't .... of course you don't want to think of the end, because you have an excuse to be able to stop it. .... a point at which you say, see what the end would be, I think it is the point at which you give up. That you have to catch and you continue, although you know how it is going to be, you make yourself stay with it until it's done. If you make a bed, you do it well? Or, a little, I call it, in the French manner?

Q: No, I usually do it well.

Mr. Nyland: You do it really well?

Q: Yes.

Mr. Nyland: When you polish your shoes, do you do it well? When you clean the floor?

Q: Oh, no.

Mr. Nyland: You see, this is what I mean. But take small things, not yet big ones, because they'd overcome, you'll become so disgusted--and then when you don't do it, something else is involved because you start to hate yourself not being able to do that task. So take small things that are still within your means. But, you must, you must finish them.

Q: So take something like to wash the floor?

Mr. Nyland: Yes. Something that you think you can do. And

at the time when it is almost done, that is the time to continue.

Q: Shall I do one every day?

Mr. Nyland: I think something that is ordinary activity in your ordinary daily life, household, whatever it might be that seems applicable. Think about it the evening before what you are going to use the next day. Usually you will follow it although you might get the bright idea, early in the morning, for some reason or other, that you don't want to do that, you want to do something else. Be very suspicious about that, because that usually means that there is something inherent in the task you originally planned to do that you really don't want to do. You have to face that, because if you start to become suspicious, then I think that you should do the task as originally planned. All right? Try to do it at least for a week. Then for another week, don't. Don't, just live ordinary, almost I would say, unconscious existence. But the third week you make it very good. All right? When I come back we talk about it. Good.

Yes, Janice.

Q: You had given me a task to speak to a person in the morning and one in the afternoon, and if possible, one in the evening, and to do this for three weeks. I did it for two weeks .... didn't ... very well. For the first week I was still at school with children, and I think twice I carried it through, I planned something, the next day I said it the way I had planned to say it. And the other times I couldn't relax ... to plan something. And the second week I was in a situation where I felt obligated to the people I was with and I was very tense and I gave up. And somewhere in the second week I--somebody asked me about Work and I couldn't explain it to them.... I realized that I didn't have the motivation and I guess I didn't know why I was doing it. And I felt that ...

Mr. Nyland: Who was the person?

Q: A close friend of mine, a girl who I had mentioned Work to before I came to these groups. It was the, I had done the reading and I was excited by it and I mentioned it to her.

Mr. Nyland: Is she still interested?

Q: I don't know if she is really interested. I think she asked me once about Work and I couldn't talk to her about it because I felt too close to it and I didn't want to spoil anything that was happening. And then I realized I owed it to her to speak to her about it and I realized that when I

Mr. Nyland: You think she really wanted to know.

Q: I think she was interested, yes. I think she's interested in developing herself.

Mr. Nyland: And you find out about yourself that you could not explain it?

Q: Yes.

Mr. Nyland: Could you say what it meant to you? Without explaining it, sometimes it easier to make a reference to oneself. As if to say, this is what it has done for me. By implication, one starts to define it. But you see, it is now linked up with your own experiences, much easier to describe your own experiences than trying to describe something that is perhaps theoretical.

Q: I think that when I was explaining it to her it was a negative thing, it was that I had lost something, you know, I felt defeated because I hadn't done the task.

Mr. Nyland: No, that is not the point is it. Because you see, there are certain times that you can do work and see certain results. And the fact that one wants to continue to try to work, even if it means that after

some time you try and it is not successful, that you might become negative, the totality of one's attitude towards it is still positive enough that one wants to continue. Now when you talk to somebody, you don't want to tell them how bad it is. At most you may say it's difficult. Let the other person find out how difficult. The question is, if one wants to talk, and communicate ideas about work, you have to give something that is of positive value. It never pays, whenever someone asks a question, to say, "Yes, it's very difficult, I myself have had such difficulty, I cannot do it as yet." Why should a person be interested when he hears to other person say that it is impossible for him. So, whatever you want to tell to someone else, you talk about an experience which has value to you and which you believe has done something good in the sense that actually it was useful. But in the meantime, you must not think about where you failed. You can keep on thinking about it but never talk about that to someone else. You didn't do that, did you?

Q: No.

Mr. Nyland: No. But what did you say of value to her?

Q: Well, I think I may have gotten across some of the ideas that I had read, and she was reading.... already at one point I said, you know, it was a wonderful thing to be able to do something ... during the day...

Mr. Nyland: Well, maybe you have to wait.

Q: Well, that's where I am now.

Mr. Nyland: Yes, simply let it go. You have done your best and you have indicated that you would be willing to talk about it, now I think you have to leave it alone.

Q: Now I'm more worried about me.

Mr. Nyland: Don't worry about her, then. All right, if there's any-

thing or any part that asks a question, you can always ask.

Now yourself, about doing the task or not-- it is necessary to find out what one can do, and it might include that one comes to a conclusion you cannot do it. One is much more interested in the truthful statement instead of a hope or an expectation or even a belief that one can do certain things without having tested. I would say, be very grateful that you find out how bad it is sometimes, so that by that you can profit by having more true statements about yourself, and even if I say it is very low, much less than I thought I would be capable of, at least it will help me to say, "All right, I will start from a lower level." It need not take the desire to work away. All it will do is to give you more confirmation of what difficulties you ..... And it is far better to know that because the next time you are not fooled. Continue with it. Just continue. All right? But don't do it three weeks. Do it for one week, and try to select the kind of people with whom you believe it can be quite successful. And if they don't appear during that day, three times that you have set aside for it, don't try. Only do it when you think it can have a good result.

Is school still going? --you have vacation?

Q: I'm on vacation.

Mr. Nyland: And, do you have opportunities to meet different people? In the morning or the afternoon or evening?

Q: No, it's usually a false situation that I make happen, like I got to the store.

Mr. Nyland: Which is all right. That is fine. Go to the kind of store or storekeeper with whom you have had that kind of experience before. Could you? There are a few times where it was, so-called, successful?

The idea was to wake up, wasn't it.

Q: Yes.

Mr. Nyland: And to hold on to that as well as you could. What are the outstanding experiences where that kind of a condition was fulfilled.

Q: Only twice with children.

Mr. Nyland: Ah, not with anyone else? Not with any storekeeper?

Q: No.

Mr. Nyland: Not with anyone who sold you anything?

Q: No.

Mr. Nyland: No store that you ask or that you inquire for, ask for information. What are the different kind of people who you would want to meet or can meet, that you can make yourself meet. Since you have now vacation you can divide your time .... Is your circle of acquaintanceship limited?

Q: Yes, I think so.

Mr. Nyland: Yes. Can you make some more enter into that circle?

Q: Yes.

Mr. Nyland: All right. You try that. But don't be disappointed if it doesn't work, because the intent is the thing that counts, not the result. The result we don't want.

Q: I think that .... a part of.... when I first came into the group, the Work seemed very right and I didn't examine it.

Mr. Nyland: It is always that way, Janice, always. After a little while the initial curiosity runs dry, and then it has to be substituted with real knowledge of knowing that it is needed. And the more one realizes that one is--has difficulties, the more one also knows that it ought to be more needed. And there will be a point at which that becomes positive for one, and then you will work again. But not motivated by curiosity, but this time

motivated by a real necessity. Go through with it, it doesn't matter. Don't be discouraged. Otherwise you go and sit down with it, you know? At that time you surely will fall asleep. Keep on going. If it doesn't work now, maybe this afternoon, maybe tomorrow morning, who knows. Go on, go on, go on--you tell yourself--go on, don't give up.

Q: But if I don't have the wish behind it

Mr. Nyland: You will have the wish, but only do it when you have the wish. When you don't have the wish you keep on saying "I don't have the wish." Say it. Admit it to yourself, you don't have the wish. Say it aloud. I think it's very good. After some time you will get discouraged by having to say it that often. I think a person who remains alive enough that he keeps on saying that he cannot do it will ultimately do it. But he has to be alive. If he is not alive, he is dead, he gives up. Then at certain times there is a realization he is dead. Then there is a possibility for him to get up. If that doesn't happen he is too far gone.

All right? Good luck now for the next three weeks. Good.

Yes, [redacted] ...

Q: I'd like a task, I'd like a task I think that could give me some direction in the--in the efforts that I make. I try things on a daily basis that when there' specific enough sometimes that I've heard on tapes are helpful for specific times.

Mr. Nyland: Are you writing them up?

Q: No.

Mr. Nyland: That's the first thing you do. Write up what you think is a task that you hear about. It may be on a tape, maybe given to someone else, until you have at least ten of them, and then try to select of them you think, of the kind of a task that you believe would be useful

for you. If you know the other person to whom it was given, it might be helpful because you might say why did I give that task to that person? Sometimes, as you know, a task is given to different persons, it's a little different too. Sometimes it happens that a task is quite opposing to another kind of a task.

So, you write up, and you select then what you think is a good task. Do that for one day. The next day you take a task out of the rest that was left and you do that. The third day you take a third task. I would not go further than that, because many times some of the tasks are no good at all. But I think out of the ten you can have three. So you have three days. The second three days, total six, you do the same thing: you repeat what you did the first day on the fourth day; what you did on the second day, you do on the fifth day; what you did on the third day, you do on the sixth day. Seventh day, you don't do anything, but you keep on remembering how you were in the performance of the tasks. You don't do anything. You just want to get a picture of how you were, what your attempts were, what the result was, trying to be as honest as you can, admitting this or that, or introducing an element of an obstacle--why it was that you couldn't do the task. It is on the seventh day that you have the possibility of looking at the past week objectively, of seeing how things went. You cannot do anything about it, and much of it without any question was quite mechanical and just happened. But it's interesting to see if the happenings repeat themselves in a certain cycle. And that will give you an insight into yourself.

All right? Try that--for the second week, I would not do too much. I would just let things go, and I let them come in as they come, as I happen to think. And then I work, without any particular task attached. Whenever I remember that Work exists, I hold onto it as long as I can. The thought

comes to me, and for some reason or other it is clear and I hold on at that moment to see if I can extend that moment in whatever you're doing.

Q: Does that mean not during that week...

Mr. Nyland: No, it doesn't--ordinary life.

Q: Just to observe.

Mr. Nyland: Ordinary life. Whenever the thought comes, use it. Or a feeling. Whenever. Whatever it is that crosses your mind if it can, and it may happen several times during the day. Some of them I'm sure you won't use, but at least a certain number you make it.

The third week you do it again as the first week.

Q: Should I take other ones from the ten?

Mr. Nyland: No, you can use even the same. Because what you probably will use as the first three, they become quite important. All right? Good, then.

Yes, Gunther.

Q: Some time ago I gave myself a task to observe, for one week at a time, a particular manifestation. I gave myself this task after trying on previous occasions to observe one manifestation for a day. I did that twice with some success. The task that I gave myself, the one I'm referring to, didn't work out. I started it and I did it for a week observing facial expression and that was moderately succcssful. I began to see certain expressions on my face that I--certain tensions in my face, that I hadn't seen before. I noticed increasingly that I tend to keep my jaw very rigid, sometimes there's a lot of tension in it, and sometimes I would try to hold onto that, instead of relaxing if automatically, I would try to keep it there and let it slowly relax.

Mr. Nyland: The question is, did you wake up.

Q: I was observant of my face...

Mr. Nyland: How long?

Q: Not very long.

Mr. Nyland: This, of course, is the thing--for that reason it dries up.

Q: Another thing entered, really, into this task, which was that my life got very mixed up, as you know, for a period of ...

Mr. Nyland: It's all right. Whatever it is that may be the cause of it, you know, and what particular obstacles there were which may not exist now, even at that, I think, to give oneself a task just to observe one manifestation for a whole week is almost impossible. It becomes too monotonous, and really, the desire to do the task dries up. Unless it is something that is quite outstanding. For instance, I can have a very sharp voice which may be the result of whatever it is that I think, my voice has been trained to be sharp. At certain times I realize I have that. Then, for that reason, in order to soften it up or to speak differently, I think one week would be very good. Because I'm reminded all the time. But if it has to do with movements, I'm not always reminded. Unless I introduce something that links it up with movements. If I did movements of some kind that are a little bit like twisting or different way of posture, then I would be reminded because of its strangeness.

Instead of taking it for one week, I take it for one day all day. And I vary it. And the next day, gestures only. And the third day, my posture, or standing on my feet, how I am shifting weight, or whatever it is, hunching shoulders, bending with the head, whatever goes into general posture. And the fourth day, again, a different one, maybe your voice, it's all right. But no longer than a day. After you have gone through all five and perhaps can add tensions, --I would not add breathing and surely I would not add blood circulation--although I've mentioned it sometimes, it is not so useful for this kind of

work--I would then take one and another, I would take two. I would take a posture and voice, I would take movements and gesture, I would take movement and voice. You see, I would start to change it over and to make different kind of pairs. The third week, I would take three--not only one, but try to keep them parallel. That is, if there's, let's say, movement and voice, when I don't speak it will be movements. Now when I speak it still has to be also movements. It will be very difficult when you have three. The third week.

The first week, only one; change it over, every day different. The second week two, in pairs. For each day, again, changing it each day--one day head--whatever the movements of the head are--and your voice. Next, gesture and movements. Third, voice and special kind of postures of yourself. The fourth day, muscular tensions and movements. You see, as pairs. And the third week, three of them. Again, three different at different days. Out of that you get a certain idea about the different functions, mechanically or not, but in any event, as a manifestation of your physical body. And with this combination of that what goes together, it is much easier to find out what the source is. After all, the aim of that kind of observation of the physical manifestations is that I get an idea of what is my personality. And my personality is not only the manifestations. Quite definitely, I am made up of what I feel and think, and that become motivations for my activity. And I'm really much more interested to see where the thoughts come from and where my feelings come from. But I cannot do it in a direct way, I do it indirectly. And when I combine the three different kinds of manifestations, they all seem to belong together, and I can recognize that it is a result of a feeling or a thought--it becomes much clearer. Not that I say, I would like to be objective to myself, or to my feeling--I would not. It's already difficult. Difficult, even, to remain objective to an expression as manifestation belonging to that

where the origin was, you know, whatever the source may have been. But, leave it. It is something that will gradually become much more apparent afterwards when the totality of oneself has to be observed. And that really means that whenever any manifestation is engaged in an activity, that then that manifestation is observed. Because in a personality not all manifestations are taking place at the same time. But I want to, if I become really awake to myself, I want to be aware of that what is taking place of the different parts of myself. In the first place, it will give me a chance to get much more of the totality of myself; and in the second place, it will be less monotonous.

Q: ...there have been times when I've been observing a particular manifestation and another one has come in. And what I think happens is--they're not really simultaneous, I go from one to the other and then back and there's a moment of sleep between.

Mr. Nyland: No, I think it is a division of attention, and goes on one or the other.

Q: In terms of this task, is it possible to hold two simultaneously?

Mr. Nyland: Yes. That of course is the point. When I say, when they are paired, or when there are three, it is to try simultaneously, to be aware of all three. It requires more objectivity. It's logical, you know--when there is only one I can have an objective viewpoint. When there are two I may be (diverted?), but I have to go further away. Then I can see.

Q: Where shall I try this task?

Mr. Nyland: Oh, any time. You cannot foresee where your movements are going to be. If that is the task for that day--any time. You will not be able to be successful in all times, you know, because when I stand in front of someone and I'm arguing, telling him, or I'm giving information, how to get to the station, you know, I do this with my head or I shrug my shoulder--I become interested and identified. It will be very difficult for me also to

remain observant. But do it whenever it happens to come and you see if you can do it.

A little while ago, I said the attempts count. Of course, I don't know what the result of an attempt is. That what is the result is an accumulation of so-called objective data--I have no measure for it. The only thing in a general way, it is more objective. If I were, you might say, above it, or perhaps in the midst of it, but surely when I'm below it, I cannot judge. I can only judge about the efforts, because the effort is mine. The results I may experience, but I have no way of describing it. So, I'm not interested in even what you reach. I'm interested in the attempts you make and how honest they are. And how often this thought or feeling is converted into that attempt. All right? It's not easy, Gunther. It is all right--it's enough to get back. Ya.

Q: You gave me the task to try to come to myself three times a day and once when I woke up and once just before I went to sleep and once in the afternoon. I found that the mornings and the evenings I was able to maintain awareness for whatever the given length of time was that I would set myself. Thoughts might intrude, but I was able to return to an awareness of what activity I was engaged in.

Mr. Nyland: Have you any idea about the time, how long?

Q: It would be about five to ten, fifteen minutes.

Mr. Nyland: You know, you talk glibly about it. That's why I gave you the task. I think you think you are awake. I don't think you are. I think you have certain moments of a realization of being aware. I think that is true. As soon as you start talking about five or ten minutes that you are awake, you are talking nonsense. It is that you think that you are, and you hope, but you are not. Awareness and being awake has a special taste. It is

exactly the same as if one wakes up out of a sleep and something starts to function which did not function when you were asleep. When you're asleep, with or without dreams, your sense organs don't function. Youreyes are asleep. Your ears hear perhaps noises but it is not registered. There is no taste in your mouth. There is no touch or so-called feeling in your fingers. And there is no smell, unless it happens to be excessive. Everything of one's sense organs is reduced to such a low level of existence that I would almost say it doesn't touch us, it is only maintained. This condition changes completely when you wake up out of a physical sleep. And immediately impressions are received and something is taking place in you, in your mind. It starts to move, there are thoughts, there are feelings, everything has become active for anyone who wakes up in the morning. When one wakes up in the form of self consciousness, a similar phenomena takes place. There is a taste which is different. There is an awareness of life which is different. There is a realization of looking at things which is quite different. There is a realization of an insight which is quite different from ordinary thoughts. This is a result of awareness, and if it is maintained, it's a result in a state of being awake. You don't experience that. You talk about it, and it is not true. What you think is there is not there. Try to come to yourself and let's say, in the morning, to hold on that what at that time can be something of an experience of being awake. And when you once know what is awake, you also know that you loose it. And only a little later you realize you've lost that, because you remember that there was something different and for some reason or other didn't stay. Try to be much more honest and ( ) simplicity, not that I'm questioning that you're not honest in your attempts, but youre not honest in the interpretation, when you hope for and you don't really experience it.

Q: Perhaps you're right. As I have said, during the course of my attempts, thoughts would intrude; my attention would become distracted. But the net time during which I was making the attempt was between 5 and 15 minutes.

Mr. Nyland: It may be so. But out of the 5 minutes, if 4½ is unconscious, I don't count it 5 minutes.

Q: I think a great deal more than 4 was...

Mr. Nyland: I know, that's what you think. That's exactly what I deny. You see? I don't think you are able. But you try it. If you think I'm wrong, you prove it to yourself.

Q: I think that's probably all that really matters is what I...

Mr. Nyland: No, I don't think it matters, because, not all that matters. I think you may have a preconceived notion and that is for you the truth and then you're satisfied with it. I start to question it, so that you give it again another thought that perhaps it is not so what you originally thought it was. If you have any kind of confidence in me, you will believe me. And you say, well--I don't know, but he may be right. If you are in that state, you will find something. If you persist in believing that that what you are is just a matter of a little bit of a kind of interpretation, you will remain asleep. I'm sorry.

Q: May I ask you one further question?

Mr. Nyland: Ya, sure.

Q: There was a third time when I was supposed to wake up also, and that was in the afternoon. And I found that totally impossible.

Mr. Nyland: Yes, of course. Much more impossible when conditions will not lend themselves to it. But if one has a possibility early in the morning and sometimes late at night--early in the morning is better than late at

night, because early in the morning one is a little bit less bound, and late at night one is usually tired and the three centers are connected--it's very difficult then in such condition to even be aware. But of course, in the middle of the day, unless one has this particular taste and such strong desire for that kind of taste, and the wish to be really awake and one knows what it is to be awake, the activities and everything that is ordinary life throws it out of your hand. If you wish, try it. We had a little conversation like this last time, didn't we. I kind of warned you for that, if I remember right.

Q: I think you told me that my question was a little bit theoretical.

Mr. Nyland: Yes. It is for the same in a different way. You know, one's mind can be--I would almost say--very easily put to sleep. Anything that is of interest, satisfies curiosity, it's fast asleep. And I believe it is so alert, so much, I call it awake. Keep on thinking--and then, if you have thought enough, try to work. We'll talk again, provided you come back. --Ya?

Q: May I have a task?

Mr. Nyland: What are you doing during the day?

Q: I'm working, writing numbers on IBM sheets.

Mr. Nyland: On what?

Q: On IBM sheets.

Mr. Nyland: Oh. It's a good occupation--as a computer?

Q: Just putting numbers on the sheets.

Mr. Nyland: Only numbers on sheets? Little monotonous in itself, isn't it. What kind of numbers, from one to a hundred? Really? Can you choose? Consecutively? One, two, three, four, like that?

Q: I copy them.

Mr. Nyland: Oh you copy from something else. What happens if you make a

mistake?

Q: Probably I don't realize it.

Mr. Nyland: Suppose you do know.

Q: Then I have to erase the number and put the right number down.

Mr. Nyland: If you make a mistake intentionally? ..... Then what happens--you put them on a pile? You know there is a mistake in it. It will get you in a little strange state. Would it? Would it? I imagine the way you do it, you have here one and another sheet, you look at that, it happens to be 7, you write 7, ya, you check, you put them on a pile. This one you turn over this way, this goes on the pile, right? All right, if that's 5, I put down 4. You turn it over, you put that in the pile. The next one you copy correctly. Goes on top of it. You see? Fifteen, 20, go on top, you know there's a mistake. It becomes a little bit more difficult even to find it--you know it is there. You start to imagine that you can't find it anymore. It's interesting because it gives you a little different kind of a slant. It is far less monotonous, you even can embroider on it so that you say you cannot find it, how stupid I was to make a mistake, why did I make a mistake--finally you find it and you erase it and--thank God, now you're all right. Then you make another one. You understand what I mean? A person can play with himself. You know? What I call ordinary mind, everything that is functioning correctly, smoothly, oiled up, and all the rest, and sometimes I'm very proud about it that it is so nice, arranged, efficient. And now I intentionally disturb it. And I hate it, of course, because I am proud of the mind the way it's functioning. And I even say, "I never make a mistake!" Maybe so, maybe not, but in any event, I am proud. And I disturb it by intentionally doing certain things that are just a little different and I know it. And I hold on to it until finally it gets too much, and then I must correct it. I call it playing with myself because

it means that there is something in me that becomes interested in the behavior of myself, personality. And I probably have a chance to see how this personality is when it is worthwhile enough, really is so involved in what it's supposed to do, or that I'm involved in the way I think of myself, that I cannot tolerate that there is a mistake, and I know it, and leave it then. All right? Try it.

Q: But I can go back and find it.

Mr. Nyland: Oh, I'm afraid so. I don't think you would live if you didn't do it. I'm sure--could you deliberately let a mistake go through? You could? Are you sure? Have you ever done it? Then do it. I'm sure you won't. But that's all right. But you see, all of this--it's a very small thing, and it belongs to a certain form of acting, of a certain form of proscribed behavior in which one wants to have a desire for a result. And sometimes the result is linked up with the impression it makes, or the effect it has, on someone else outside, and sometimes it has to do with the state in which one is oneself. This is a form of acting, which of course, is not at all interested in ordinary rules of hypocrisy. But if one could become a kleptomaniac consciously, it would be marvelous. Have you ever taken anything out of a 5-and-10¢ store and not paid for it? You have. Could you stand it? ... Well, maybe so, but do you remember, when you came home and looked at it--ha,ha,ha, ha, I got away with that. Or that you took some coins out of a telephone booth--which of course they have nowmore or less stopped, you couldn't, but there used to be a possibility as you probably remember, I don't want to put you on to different things that are criminal--people put a little piece of paper in and then whenever the coin drops, you know, it wouldn't go in the box and you would make your rounds and then collect--don't you know? You don't know these things? It's a good thing you're not spoiled like I am.

It belongs to a form of behavior in which I intentionally do something that

is a little bit against the grain or difficult for me even to accept according to my ordinary rules that I think I ought to live in accordance with. Intentionally telling a lie and see what happens. Intentionally getting angry and see what happens. Withholding something from someone, not out of a desire to hurt them, but out of a desire to see, how long can you hold it. If there is something on the tip of your tongue you would like to communicate with someone, don't. On the other hand, people say, I cannot tell because I'm waiting for the right psychological moment--then tell, before the so-called psychological moment arrives. All it means is the breaking up of the usual pattern of oneself, and of course one might not be foolish so that the police will get after you or that the telephone company writes you a letter that you are a criminal. You know, whatever it may be, I don't know, how strong sometimes one's feelings of morality are and how much you can stand or live with. And perhaps you're not sensitive enough--if you bark at a dog and he slinks away and don't bark back at you that you can live it. And there are other people who never could. It depends on your own sensitivity and your own willingness to be a little bit hypocritical. But to make mistakes, usually not much is involved with them--still it is different, because see how, what it produces in you. It's a very good task to do something different from usual, and to see how you are. If you make a mistake or if you make a faux pas, how long can you stand it without explaining it? You know, if someone has the wrong impression of you, can you let it go? Or will you rush and tell him, you know, you saw probably I was such at the time I'm not at all! Remember the man who didn't want to argue, someone accusing him, always arguing--no, I never argue, I never argue!

These are the different things of your manifestations of the personality, that if I can play with myself, I put myself in different kind of casts, and I want to see what I am. And I want to see how I react. And what is produced

in me. Certain things are set in motion that perhaps I never know, because when I continue to do in accordance with the ordinary rules, of course, I'm very much asleep to them. But somehow or other I try to wake up when I want to do it, because I want to find out, what can I do? What are my limits? What is it that I say I can do and I find out I can't? And other things, of course, I cannot do although I think I can. In an argument, can you stop? When you're angry, can you change your voice? When you want to hit someone, can you stop halfway? When you really want to drink a cup of coffee, can you just hold it in front of your lips without drinking? When you're very thirsty?

This body is a very funny kind of an instrument. It has its own wishes. These are the kind of tasks that are good for you. Now you can make up your own.

Q: Shall I try to be awake...

Mr. Nyland: After what I said a little while ago, I'm afraid the task is no good unless you try to be awake.

Q: It will be very hard to...

Mr. Nyland: Yes, of course, it will be. You find a task where you can be awake. You're quite right, it will be difficult. In the beginning you will be so involved in doing the task that you forget about waking up. But--sometime you will remember. All right? -- Yes Billie.

Q: I'd like a task for the morning.

Mr. Nyland: Getting up? What time do you get up?

Q: Oh, about nine.

Mr. Nyland: It's late, isn't it? Why so late? Go to bed late?

Q: Yes.

Mr. Nyland: Why do you go to bed late? In order to get up late. Habit? Change the habit. Not that you have to do it forever. But I'm sure, can you

go to bed at nine? evening?

Q: No.

Mr. Nyland: Why not.

Q: Wayne comes home from work late and I have to get him supper when he comes home.

Mr. Nyland: That's what--oh, I see. What's the earliest time you could go to bed?

Q: Eleven.

Mr. Nyland: Is that the earliest? What time does he come home, Billie?

Q: About 10:30.

Mr. Nyland: Really? Tell him to change his hours a little. All right. It's eleven o'clock. What time do you think you could get up if you could go to bed at 11. Within reason, and with an idea that you will rest enough and not feel sorry for yourself.

Q: Seven.

Mr. Nyland: You could? Ya. Is Wayne still asleep by that time? Do you wake him up? Would you wake him up at seven?. You don't dare?

Q: No, I just wouldn't.

Mr. Nyland: Would he prefer to be awakened at that time? Would he? Try it, and the first thing you say, "Good morning, Wayne, what a nice morning!" Can you try that? He won't hit you, will he? All right, that's your task.

You see, it's the first thing you say. It is probably the first thing you will think about. When it is a task you really understand that it is meant for you, you put yourself then in that kind of a state so that even if you don't feel it, you make yourself do it. But you must say it in such a way that it is almost as if you mean it. And the meaning, that is the feeling, comes from the desire to do the task. It does not come from the actual feeling that it is such a marvelous day. Still, when you say it that way it becomes

convincing because there is a little bit of feeling in it, you will start to believe yourself, and it is a good day. So after you say "good morning," and so forth, then you turn around and say, "is it a good day?" Also, you ask yourself. And then you say, "Can I make it a good day?" And that's all. No more. But whatever the three sentences are, you have to mean. You have to do really as if, I would say, your life depends on it, and it has to be serious. Can you do that? At seven o'clock in the morning? You /Can be sufficiently accountable? Good, then. For one week. The second week, half past seven. The third week, you have a choice: not to have any particular time of getting up, or, to go back to seven o'clock. Depends entirely on what you want to do. All right? But when you once make up your mind, for the third week, for instance 7 o'clock, you have to do it right. And don't do it because you think that I would be pleased. Because I don't care if you, the third week, said, "To hell with it, I won't do it". All right? Ya? Good, Billie, all right. --Ya.

Q: I'd like to know if the task I intend to do this week is a good one, I mentioned this on the tape Tuesday.

Mr. Nyland: This last Tuesday--I didn't get that far.

Q: I decided after you had mentioned in your tape to us, you had mentioned my task of the week before--I just picked three times during the day without setting a specific time, and you seemed to think it was a good idea to set a specific time, and I thought about it--

Mr. Nyland: Yes, I explained to you why.

Q: Yes. And I decided to set again, not to make it too large for me, because I wanted to be able to do it--I set two times in the morning and two times in the afternoon this week--10 and 11 in the morning and 3 and 4 in the afternoon. And it--I thought that in each of those--those paired times, so

so to speak, that the second one would even be a good check because whatever I did wrong in the first one, I would have an hour to think it over.

Mr. Nyland: Nothing would go wrong, and only that you wouldn't do it at that time--that would be the only thing that would be wrong. If you forget at 10 o'clock, there's no assurance you will do it at 11.

Q: That's what I found out.

Mr. Nyland: They're not connected, you see? No, it isn't. The fact that I make a mistake or cannot do it, does not give me the ability to do it.

Q: I thought I would curse myself...

Mr. Nyland: Maybe you can, but it is not that way it's done. You would hate it, you say "I will never be late again." And of course you will loose sleep and sit up all night in order to make a date at 8:00 tomorrow morning. That is right, this you can do. When you say I hate it, you don't uncurse yourself, between 10 and 11 you won't fall asleep at all if you possibly can help it. You keep on thinking about it, you won't be good for other work. So you'll have a hell of a time, because your other work has to be done and you know you're under that kind of a pressure. You try to do it reluctantly and every once in a while you think, Ah, 11 o'clock, 11 o'clock, and still it is a good state to be in if you don't want to miss 11. It is not because you curse yourself. If's because the state in which you were perhaps and curse as a result has now been changed into some kind of a determination that you don't want to let it happen again. And that can be done, but it requires preparation. The preparation changes you. The fact that I dislike myself does not change myself at all. That what can change me is my experience. A thought or a feeling is not going to change me. An activity will change me. Preparation means an activity. It's at the time thinking, and putting into practice then what you do know, and sometimes visualization of 11 o'clock, and sometimes anticipation and sometimes that you put yourself into that kind of state in which

the thought is translated to the actuality as if it is already 11 o'clock or whatever it may be. It is an activity of a certain kind--it is not a thought which happens and then goes away. But try it. I think it is better that at 11 o'clock, if 10 o'clock is successful or not, that 11 o'clock be visualized. Did I mention that on the tape? This question of visualization? Where will you be--you see--at 11? This you try to see. As if you want to go through the motions at 11 o'clock...you put it in front of you, you know I told you about the wrist watch or clock right in front of your nose, and you look at it every once in a while. Give yourself that kind of a break, you might say. But it means that whenever you look at the clock you have to give it attention. It's the difference from the little alarm that Ed mentioned, you know, which I explained to you--don't put your faith in something that is outside of you. Something inside has to take place.... See what you think of it. All right? Ya? It's not going to be easy, and I would only do it for one week, and if in one week it doesn't seem to do very much, don't do it at your office. Forget about it. Don't do it in your professional life. Do it at seven or eight o'clock in the morning--or, do it at seven or eight o'clock at night, when you're free from other kind of pressures and you have much more, you're much more boss of your own time. Then perhaps you can do it much better. Do it in connection with going out of the door before you get to the car. That you can do. Do it whenever you open the front door when you come home. Do it before you sit down to eat. You see, make it dependent upon things that are a little bit within your control, and that you can guide and also probably you can visualize better. And that will give you a little bit more of assurance that it can be done, because if you continue to do it and it is all the time a failure, you will start to question if it ever will be possible for you. Try to avoid that. But try it for one week, see what happens. All right?

How are we? How much more? It must be the end, shouldn't it? I feel like it being the end. How much more is there?

Q: About 4 or 5 minutes, 3 minutes.

Mr. Nyland: Ah, 3 minutes, what is 3 minutes in two hours. Have we talked enough about work? Have you ideas now that you want to use? Ya, Fred.

Q: If I understand you right in what you said to Janice, Mr. Nyland, a person could become interested in work through curiosity, but then, by making, by finding out what it is and makes serious attempts, he could create the necessity in himself for Work, the desire for Work.

Mr. Nyland: Well, it all depends. The curiosity I think will run out. Because it--you know, after the curiosity has been fed, and you know what it is about, depending entirely on the kind of curiosity. If I want to find out, now what is this Gurdjieff really after, what does he mean. Or, what do these people do, or, yes, there is objectivity, without wanting to put it to practice for oneself, that I am satisffed that I know all about it, I think my curiosity is finished. I may come even to meetings and the curiosity is killed by the presence of other people I don't like. You see, it stops at a certain time.

Q: How about the curiosity strong enough so that you wouldn't make...

Mr. Nyland: That's right. Then that curiosity would have to change into the kind of curiosity that has to be satisfied. And that object, now, cannot remain just curiosity for the sake of not knowing it.

Q: Somewhere it has to change into a wish.

Mr. Nyland: It has to change in a realization of that what I am. It's not all there is to it, or it is cracked up to be. It has to come to a realization of I live now, in such a condition, which is really not becoming to me as a man, or, it is really harmful, or, it does not satisfy me in a direction of wanting to consider myself a man as I should be. If I add all the time to that

certain ideas that I now know I never wanted to believe, but gradually I will have to admit that they are the truth, that I am angry, and that my voice sometimes is too sharp, and that sometimes I don't pay attention enough to someone else who asks me this or that, or that I am, when I come home, absolutely impossible to talk to, or that before I get up, and I cannot have a telelphone call that I would swear because he disturbs my sleep. Or that when I do get up and I'm not at all awake sufficiently and I cannot talk until I've had a cup of coffee--whatever it may be my habitual ways to which I am attached, when I start to realize that I'm that, and if together with that I have an idea what is a man really supposed to be? Even if I try to define what is meant by the so-called harmonious man, or by full-grown man, or by essential man, or a man who can do, or a man who is conscious, or whatever the descriptions are, and I compare myself with that and say, "Well, I am still far removed from that" it might create in me a wish to do something about it. Then the curiosity is not linked up anymore with something that has to do with the knowing and knowing the answer. But it has to do with the curiosity inherent in adventure. That is, I then remain curious of what can become of me, and to what extent can I change. Curiosity can still be applied in how will it be if I were ideal? How interesting it would be, I'm curious to know how I would be if I could control myself. Or if I could find the right words.

You see, I'm not excluding curiosity, but it just has to be changed as far as the motivation is concerned. I think ultimately a man can continue to work only when he realizes that he needs it. As soon as that is not there or as long as it is not there, before it ever comes there, or he lives in a state of--call it smugness--being self-satisfied, a state of vanity, self-love, and all that--he will never be interested in any work--never. Because he thinks he has it already. Or if temporarily it isn't there, oh tomorrow it

will be all right. So there has to be some questionning attitude in a person, a problem for his own life that he would like to solve. Then, he would work, or at least he would make attempts in order to solve that problem. If he would work on himself, if he would want to follow the road from objectivity, or consciousness as Gurdjieff indicates--again, it's another question--he will take whatever is the most reasonable to him at that time. And, as I say, maybe Subud, I don't know. But in any event, there is not the ordinary curiosity. That's fairly easily satisfied. And many people when it's satisfied they're no longer interested. All right?

So I see you then in three weeks? Do I have to hurry? You know I can see it in New York, I can always see when there is an end, so I know. Here I don't because it's two hours, my time sense is quite lost, has left me entirely. So I see you with all the tasks, everything, your seriousness, your real attempts, really your wish that you want to find out something about yourself-- it's up to you. All I say is, try to remember that, and to see what is involved with that, how much are you willing to pay. It is possible to grow, there is no question. How much belief you have I do not know. Sometimes it depends where you are. But in any event, remain active. Don't be idle. And never be lazy, never. It does not belong to a man.

So goodnight, see you next time when I come back.